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PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION, FOR THE NEW ENGLAND CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

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GERMAN RATIONALISM AND GERMAN METHODISM.

An address delivered at the Anniversary of the N. E. Conference Missionary Society, of Waltham, Sunday evening, March 31st.

BY REV. W. F. WARREN, D. D.

Mr. President and Brothers of the New England Conference.—Six years ago this present Conference session I received a transfer from your honored body to the Mission Conference of the Methodist Episcopal Church in Germany and Switzerland. Last summer, having accomplished my pilgrimage to Europe in that field of labor, I was re-transferred to the New England Conference to participate once more in your fortunes and labors. I return to you, brethren, with delightful recollections of former intercourse, with increased faith in gospel truth, with new desires to accomplish something in the service of our Divine Master. I desire some humble place among you, a share in your labors, a participation in your joys. God bless you, dear brethren! I thank him that I am permitted to see your faces again.

Appearing here before you for the first time since my return, I shall, perhaps, be expected to give you some account of the mission with which I have been so intimately connected. I have been invited by the Directors of your Missionary Society so to do, and I gladly embrace the favorable opportunity. My only embarrassment springs from the breadth and comprehensiveness of my theme, and the impossibility of doing justice to any of its aspects in one short address. I would gladly speak of the noble condition of the mission, the high and holy character of the men working in it, the difficulties with which they have to contend, of the prospects they have before them. Any of these themes would be appropriate, any of them sufficient to profitably occupy our attention the brief hour allotted to this service. Pre-supposing, however, a certain general acquaintance on your part with the history and progress of the mission, I purpose to take up another matter with which you may be less familiar. I allude to the religious conflict which for more than a century has agitated the German mind, the conflict between Rationalism and Evangelical Christianity. A right understanding of this matter is absolutely necessary, would we fully comprehend the historic significance and providential calling of our Foreign German Work.

DOWNSIDE OF THE RATIONALISTS AS AN ECCLESIASTICAL PARTY.

During the first quarter of the present century the Rationalists constituted not merely the dominant, but in fact the sole power in the German universities. They occupied every post of honor and influence and occupied the whole ecclesiastical administration. Rationalistic clergymen occupied the pulpits; rationalistic professors educated the future pastors of the church; rationalistic constitutions substituted for the old evangelical hymns and liturgies new ones of their own making; rationalistic prelates wrote books of rationalistic devotion and edited rationalistic journals for the masses. Every post of responsibility in the church has always been identified with Tertianism in the State, while on the other hand Liberalism in politics has generally been identified with the Rationalists. To the general conflict which for more than a century has agitated the German mind, the conflict between Rationalism and Evangelical Christianity. A right understanding of this matter is absolutely necessary, would we fully comprehend the historic significance and providential calling of our Foreign German Work.

COLLATERAL CAUSES OF THEIR OVERTHROW.

Apart from the opposition of the evangelical party, there were various other collateral causes which contributed to weaken the party in power and to hasten the day of its overthrow. One of the most important of these was the conflict, which was continually going on between different types of Rationalism in the bosom of the Rationalistic party. German Rationalism has accompanied German Philosophy through all its phases, and has therefore completed the same cycle which the latter has. In the last century, like the philosophy upon which it was based, it was predominantly empirical. The understanding or didactic faculty was constituted supreme arbiter in all matters of faith. Experience furnished the premises from which the Rationalists deduced their conclusions, and upon which she based her decisions, the result was a type of rationalism, which is commonly styled in Germany "rationalismus vulgaris," but which may more appropriately be designated by the name *Empirical Rationalism*. About the time the present century came in, a new type of rationalistic thinking appeared, which, not always clearly and consciously, yet none the less readily, elevated the *formal* or the judicial element, the *method*, over the empirical. In the hands of Fichte, Schelling and Hegel, it became a "feeling," a spiritual *anthon*, an inner experience of the sensibilities quite independent of the intellect. All religious or ethical teachings can be accepted which tally with this inward feeling or religious consciousness; none can be accepted which in any wise conflict with it. This type has been correctly designated *Ethical Rationalism*. In the theological schools, the empirical or the aesthetic, had given way to the ideal turn which German speculation took under the hands of Fichte, Schelling and Hegel. Generated a new type known as *Idealistic Rationalism*. Strauss, though not a pure and self-consistent representative of this new type, was nevertheless its first and greatest. Others associated themselves with him, Feuerbach, Biedermann, Zeller and others, but not long could they maintain their original standard. Hegel's school, however, became a byword and laughing-stock in the very auditoriums where but a few years before it had been hailed with enthusiastic acclamations as the

last word, the final and perfect result of all human philosophy. Its fall necessarily involved the fall of all that had been built upon it.

This succession of diverse types of Rationalism could not in the nature of things take place without occasioning serious divisions and controversies in the ranks of the rationalistic party. The aesthetic Rationalists waged relentless war upon the old-fashioned empirical Rationalists, who were still, however, having accomplished very posthumous triumphs in that field of labor. They were transferred to the New England Conference to participate once more in your fortunes and labors. I return to you, brethren, with delightful recollections of former intercourse, with increased faith in gospel truth, with new desires to accomplish something in the service of our Divine Master. I desire some humble place among you, a share in your labors, a participation in your joys. God bless you, dear brethren! I thank him that I am permitted to see your faces again.

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A NEW PREMIUM.

The most important publication of the day, for Ministers, Sunday School Superintendents and Readers, is THE CYCLOPEDIA OF BIBLICAL, THEOLOGICAL and ECCLESIASTICAL LITERATURE, by Rev. John McClintock, D.D., and James Strong, S.T. D. The first volume will be published by Harper Brothers this week. Royal 4to, 1,000 pages. Price \$5. We will give this volume as a PREMIUM to every person who sends us six new subscribers with the pay in advance.

As all our ministers will undoubtedly wish for this work, we make the premium so liberal as to compensate them for the relinquishment of their commission. If, however, any minister shall desire to do his best for himself and *The Herald*, and will send us fifteen new subscribers with the money, we will give him the volume in addition to his regular cash commission.

Let all our friends go to work in good earnest. We shall give you as good a paper as is published, adapted to every family in your community, whether of our church and congregation or not, and offer you the great book of the season as an additional document. Every preacher and every family need it. Although we expect our New England brethren to engage in this work, we shall be glad to have the co-operation of our friends everywhere. We have a large corps of contributors in the West, South and center, and shall add to our paper to all latitudes. Let every brother who wishes for the prize engage in this work. Respond soon.

Zion's Herald.

BOSTON, WEDNESDAY, MAY 1, 1867.

Terms of the Herald, \$2.50 per year, in advance
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and to other cities, \$2.50—All foreign
All articles published with the names of the authors are
most especially expressive of the views of that journal.

Subscriptions, \$1.00, will be returned on the payment
of the usual postage.

All communications should be sent to the Editor; and
all articles must be accompanied by the names of the
writers, and the place where they were written.

Obituaries must be sent within three months of the
date of the publication, marriages and deaths within three
months of the date of the publication.

Let no one fail to read the admirable address of
Dr. Warren. It is full of instruction to the most ethi-
cal and, of encouragement to the most enthu-
siastic of believers.

REUM VICTORIOUS.—Last Friday the Massa-
chusetts State Assembly, after much debate and
debating, by a vote of 100 to 70, voted in C. C. Pitt-
man, Esq., as Attorney General. He received a
large plurality in the caucus, and but for unfeigned
and timidly would have had, as he ought, the regular
nomination. He led his prohibitionist compa-
ny on every ballot in the Convention for the
temperance men, who strongly divided their
votes, and thus, after a long and tedious debate,
but without avail, secured a majority in the State
Assembly, and thus, in the end, secured a large
and important public interest, combined in defeating him. It is a sad
reflection on the cowardice of our legislators, and
forbids the rupture, if not the dissolution, of the
Republican party on the great moral issue that is
now set before us. As the wings of the eagle are
about to be shorn, and the talons to be broken, and
that stone of stumbling, so the Republicans are in
great danger of like destruction, from a like refusal
to embrace the summons of the hour. Leading
radicals, whose labors have built up the party in
the State and in the Nation, refused to vote for this
most able and distinguished leader, and thus
retarded, and even ruined, the work of their
party. They cast their ballot for a gentleman who
has never advocated their views, and that because
they supposed he did represent the sentiments of
the people. Let us, then, be on our guard.

We warn the people of this State against the
use of this wicked power. It has made our
legislative friends fear it. It has stripped the Jury
Bill of most of its strength. It has persuaded them
to refuse the State Convention, and thus, all makes
itself at home. We rejoice that no more
futile efforts will be made to accept the
temperance platform, and that the
temperance party, who have been of the highest order of radical-
ism, will cast their ballot for a gentleman who
has never advocated their views, and that because
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The Methodist Church being as natural a repre-
sentation of the grace of God in this age as the apostle
church was in, or the Jewish, patriarchal,
and antediluvian churches were in, or as its
immediate predecessors of the Protestant school,
which the church can be compelled, which we doubt, and suggested not a
few wise thoughts for the consideration of its
own body. But its whole eulogy was confined to
its own soul and character. The church, it is
true, was a good boy, but Wordsworth de-
scribes as being much beloved by Foy, his
mother, who though an idiot, was as good-
natured and as loving.

"O, happy, happy, happy John!"

We were led afield to this mirror in which we
see ourself as others see us, by a very cordial
paper in the *Christian Register* of a week or two
since upon the subject of Methodism.

Methodism, though complimentary sentiments con-
cerning our church, and of course, are not
entirely expressive of the views of that journal.

Methodism, however, will be returned on the payment
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